

SPECIAL FEATURES OF THIS ISSUE:

Mysteries of the Mind Revealed.—Stars in the Mental World.—Advantages of United Life.—Corrupt Christianity.—The Secret of World Reformation.—Conspiracy of Scientists.—Original Editorials.

THE FLAMING SWORD



March 30, 1900.

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PART X.

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Extracts From Koreschan Socialism.
The Guiding Star.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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KEEP KORESHANITY BEFORE THE PEOPLE.

THE MOTTO of a noted advertising agency is: "Keeping everlastingly at it, is the secret of success." The first thing is to learn what to do, and then the necessary thing is to keep doing it. The apostle Paul was a great worker—he was a power, because he did not scatter his forces. He had an object, an aim, in his work,—“this one thing I do.” He was persistent, courageous, and enthusiastic.

When the seventy disciples were sent out into Judea, they were instructed by the Christ to “be wise as serpents, and harmless as doves.” The old injunction: “Cast thy bread upon the waters, and it will return after many days,” has been fulfilled in the sowing of Jesus, the Bread, upon the sea of humanity; and it has come back in the form of scientific Truth. The Word which was sown in humanity has not returned void.

No effort made for the dissemination of the truth of Koreshanity is lost; it may not produce immediate results; but every word spoken, every mind made aware of the existence of such a System in the world, every truth impressed upon an interested listener, is so much gained. The time will come when the effect will be seen everywhere. Koreshanity is too radical to be forgotten. We receive letters from people who, after a lapse of 10 or 12 years, subsequent to seeing some brief mention made of Koreshanity, write to inquire for literature.

We know what it means to promulgate a new System; we know what it costs to advocate a new idea. It requires patience, endurance, and courage for our friends to boldly advocate the principles of Koreshanity among the people; but they manifest a spirit that is truly admirable; and their letters to us are a source of encouragement. Here is an extract from

A Letter From the Far West.

DEAR FRIENDS:—I am stopping a few days in this town (Lewiston, Idaho,) and have placed a copy of the **CELLULAR COSMOGONY** in the free public reading-room, where I think it will do good. I have just had a long talk with an elderly gentleman, a physician, who at first stoutly resisted the doctrine of the hollow globe; but I finally aroused his interest by showing the difference between the measurements by means of triangulation from a convex surface, and from a concave surface—showed him that the perpendiculars would diverge in the one case and converge in the other. In the first case, one had an assumed basis, and in the other, a demonstrated premise.

From the cosmogonical form thus derived, I argued that by the law of analogy all governments, religions, commerce,—in short, every organic human relation, had a scientific foundation. He easily understood the claim that all life is generated in the cell. It gives me great pleasure to talk Koreshanity, and I spend much of my time in this way. I find but few eyes to see, or ears to hear; but we have christian scientists, mental scientists, and others studying Koreshanity; and I confidently expect much good to come from this source.

I grow stronger in the confidence every day, as I study the world's condition, that **KORESH** is our only hope of deliverance. May the time of tribulation be shortened, and the day of deliverance hastened!—S. H., Wash.

A Letter From Kansas.

DEAR FRIENDS:—Some time ago I was explaining the **CELLULAR COSMOGONY** to a schoolmaster, and a few people were standing around. He had made fun of a copy of **THE FLAMING SWORD**, in the hands

of the postmaster, and was preparing to ridicule me; but when I explained the forcing of the Air-line, he did not know what to say. Every one took an interest in the matter until an old gentleman asked about our religion. I informed him that the Founder of Koreshanity claims to be the Messiah of the Golden Age, and that the doctrine of reincarnation is the only reasonable explanation of the resurrection. As soon as I began on the religious features, most of the listeners thought I was “talking through my hat.” I could almost feel them think! The schoolmaster thought better of **THE FLAMING SWORD**, and wants to read the **CELLULAR COSMOGONY**.—* * *

We would suggest to our friends, that for many minds it is well to touch merely upon the simpler phases of Koreshan Theology; to suggest such principles of the scientific Religion as will lead the mind gradually to the most profound conclusions. There were some truths too strong for the disciples of Jesus to bear, until the proper time. It is here where we should be “wise as serpents” in our work. Koreshanity is a rational system; and many of its conclusions are so radically different from the popular views, that the fundamentals should be pointed out before the conclusions are reached. We may kill out prejudice by the force of logic, where we might unnecessarily increase it by giving stronger meat than the inquirer can digest.

In presenting Koreshanity we must be kind and helpful; of course, there are stubborn antagonists to fight; but there are minds we may interest, and who may be attracted by the earnestness and the manifest sincerity of the advocate of truth. A good thing is to let the Koreshan Literature do its part in influencing the minds of inquirers; get them to subscribe for **THE FLAMING SWORD** if possible, to purchase our Literature, and take up a line of study. Seek to help, rather than to fight; and by being “wise as serpents,” exercising such discretion as the circumstances require, and keeping everlastingly at it, the cause of Koreshanity will become a power in the world!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Structure and Function of the Human Brain.

Part X.

Impressions Upon Organ of Weight Through Visual Functions; Study of the Soul and Relation of Mind to Mind; Scientific Control of the Will by the Intellect.

BEFORE THE organ of weight can be exercised in the determination of gravity as pertaining to specific substances, there must have been an observation through the eye; and the direction of such impression must be along the course of the optic nerve, commissure, and tract, to the termination of the nerve fibers. This is, of course, at the cortical area at the occiput, which coördinates in function with the organ that constitutes the vortical point of this specific activity; namely, the organ of weight on the superciliary ridge, as before described. The impression is made upon the occipital cortex, before it can be conveyed to the specific organ of weight. It follows, then, that the coördinating organ, situated at the back part of the head, must be equal to the demands of the frontal organ. If it lacks in size, it must make up in intensity or activity the amount of deficiency in proportion.

Size, all things being equal, is regarded as a measure of power. There are many principles involved in the solution of this question which the world is yet to learn, and which are infinitely beyond the possible conception of the materialistic mind. We often see power and brilliancy of intellect in small cerebral organisms and diminutive physiques, where we would expect, from the mental display, to behold a powerful body. With some minds more than others there are pneumatic and psychic resources not necessarily included in powerful physical combinations. To comprehend this fact, it is important

for the student to possess a knowledge of psychic laws and phenomena. There are three domains belonging to the human organism, so interblended that neither can exist without the other. These are the soma (body), the *psuche* (*psyche*, soul), and the *pneuma* (spirit). The life of the soul belongs to the cell, and of the spirit to the fiber. The union of these manifest the body, and in turn are manifested in the body.

To comprehend the character of the soul and spirit, it is essential that there be a scientific apprehension of the law of correspondential analogy; for it is only through this law that the mind is capable of comprehending those operations which belong to its inner activities. We make our knowledge of the law of order, involved in the form and function of the alchemico-organic cosmos, the basis of our study of the vidual, individual,—man in his least form, as also man in his greatest form, the Grand Man, the man as a kingdom of social righteousness and organic order. If we study the personal man, the microcosm, the man in his least form, from a conception of correspondential analogy, we place him parallel with the alchemico-organic star; we must study the mind as we would study the star, in its relation to all other stars, for it must be borne in mind that between the star in the physical heavens and the star in the anthropostic heavens there is a strict analogy.

The star in the physical heavens is the product of

the focalization of energies, not merely from all other stars, but also from the energies proceeding from the earth and resulting from the dematerialization of matter. This statement is worthy of emphasis. The energies focalizing in the star are the product of the dematerialization of the matter in the star, which was there materialized from energy, together with the energies flowing into the star from dematerializations in the earth, from the matter which the earth contains. The double process of materialization and dematerialization is continuous and constant in every star. In every star are both matter and energy, the two reciprocal conditions of the same substance. If it were possible for the vortical point of influx and efflux to discontinue, the star would cease to be; but the energies focalizing from the numerous focal points whence it derived its substance, would absorb as much of the eliminations of the star as radiated from its center to all the other centers of its transmission. The energies of the star passing out of manifestation would have been transmitted to the stars into which it shone.

The electric and magnetic combustion at any brilliant stellar center is very intense. Not only does it generate light and heat, but also electricity and magnetism, with still an interior degree of these energies, not only of the gravic but also of the levic character. These degrees may be compared to the three corresponding degrees of the human mind. The outer mentality is the ordinary intellect, with the external character of the coördinate called love. Intellect and love are the external light and heat of the mind. While these are operative in the human brain, there are the interior light and heat of the mind, corresponding to the external intellect (light) and love, (affection)—the external heat. As none of the energies generated in and radiated from the star can exist except through combustion, resultant from the creation and burning of matter, so the mind cannot exist except in relation to an organic brain associated with an organic body.

Without the physical earth there could be no star nor energy generated and transmitted; and without the human organism, including the brain of man, there could be none of the energy generated called pneuma and psyche. The brain of every man is related to all brains (to some more directly than others), and upon this relation, with an intellectual consciousness of it, must depend the inner workings of the pneumatic and psychic mentality; for there may be a psychic conscious power originating in a scientific apprehension of the laws of vortical activity and tension, which may be made the dominating force of life. This law cannot be understood in fulness, nor its principles applied in full, but by that mental consciousness so endowed with the spirit of universal sacrifice as to constitute it the Son of the Highest.

The human brain is a furnace in which every element in the universe is in constant process of combustion; and the outermost and innermost tensions of energy are generated in and radiated from the cortical areas,—external, subexternal, or internal, or from the central gray matter of the material structure. A mind under the absolute scientific direction and control of the intellectual principle, where the love is held in subjection to the intellect, may increase its tension to such a degree as to draw upon hundreds or even thousands of other minds, producing a vortex which is supplied not merely from other parts of its own brain and body, but from the brain and body of the brain universal. The character of the vortex is determined by the desire and purpose. It may be so related to the hells of human degeneracy, as to constitute the vortex the point of influx of millions of human, spiritual, and psychic devils, from which the vortex has no power of extrication; hence the necessity for the organ of weight, in its moral sphere of action, to be able to distinguish between that which is false and evil, and true and good, that it may exercise its power by the aid of its coördinations in eliminating the false and evil, that it become the star of immortal and eternal life.

Some Advantages of United Life.

L. E. BORDEN.

A FEW FACTS ascertained by experiment may serve to place the value and beauty of United Life in a clearer light. A coöperative or a communistic society offers the wage-earner who is practically only a wage-slave, a chance to escape from his bondage, to exchange labor for industry and servitude for brotherhood. It has been found that the painful severity of toil is lightened because where order prevails and the work is systematized, no time is lost and more hours may be saved for recreation and mental improvement. The danger of sinking into abject poverty through sickness or disability is removed. No man is troubled by the

thoughts of old age or the dread of losing his employment.

In a commune no member is a servant; upon voluntary entrance into United Life, all cease to be servants and become brethren, calling no man master in a worldly sense. What hired laborer in the competitive system today is independent? Which of them can say that his struggle for existence is not beset by terrible chances? It is true that each member is bound to obey the rules of the constitution that has been adopted by mutual consent, and in the hope of promoting the highest good of the greatest number. To obey the dic-

tates of enlightened reason and judgment is to attain genuine liberty.

One of the prime objects of coöperation is to secure to all free scope to exercise their various talents; instead of passing a lifetime bound to a trade that was forced upon him by some accident of circumstances in youth, and which has become a treadmill, a man may follow his attractions and join any department of work for which his natural ability designs him. A stone-cutter is not obliged to follow his trade simply because his father and grandfather before him were stone-cutters. Perhaps he has a preference for agriculture or a bias toward machinery. United Life renders it possible for him to change his occupation. Those who have investigated the subject, express surprise at the amount and variety of business and mechanical skill which is found in every society or colony of this type, without regard to the previous occupations or intelligence of the members.

Under the present social system the uneducated laborer loses no opportunity to neglect his work or to evade his duties; he likes to get the better of his employer, whom he regards much in the light of a natural enemy. It is often urged that individual laziness is one of the greatest difficulties to be overcome in any form of United Life. "What can you do with the lazy people?" is one of the first questions from an advocate of competition. The testimony of the Shakers on this point is encouraging. They say that everybody who comes to them works readily; even the tramps who appear at the beginning of winter and offer to join the society only to leave in the spring, show a willingness to do their share of work without shirking, while the actual members of this religious society vie with each other in diligence. It must be that idleness is a vice born of abnormal conditions which will disappear under a proper social state. All the activities of heaven center in the performance of use to the neighbor. As man returns to heavenly conditions, he will delight more and

more in working for the common good which includes his own development and happiness.

A gentleman who spent some time in visiting the various communistic bodies of the United States, laments because he found them composed of common people. Well, the Lord Jesus Christ founded communism for the relief of common people! Who needs it more? Have not the common people been oppressed and heavy laden from the days when they made bricks without straw in Egypt, till they ate the grass of the fields to keep from starving in France, under the king who said "l'état c'est moi"—I am the state? Besides, it cannot be said in justice, that persons who have the moral and intellectual fiber to choose coöperation rather than individualism, are in any sense of the word "common." They are far removed and set apart by their ideals from the bourgeois type. "You will look in vain," says the same writer, "for highly educated, refined, cultivated men or women." Elsewhere he contradicts himself so far as to assert that in United Life, with its great variety of interests, a person acquires a cosmopolitan training. Is the standard of elegance founded upon love to the neighbor, or upon university training and foreign travel? The most cultivated persons in the first century belonged to the early Christian church; they were cultured in truth from the Source of truth; their lives were simple and beautiful. The rich and scholastic Jews appear at a disadvantage beside these exponents of purer life and doctrine.

The legal battle between Mr. Carnegie and Mr. Frick throws a flood of light upon the advantages of a trust to its proprietors. One of these men under oath estimates the profits of the year nineteen hundred at forty millions; the other at forty-two millions. This is an object lesson in political economy. There is no reason why a coöperative society starting with capital donated by some millionaire who is ready to live the higher life—and there ought to be one such—might not be conducted as a righteous trust with wonderful profit to its members.

The Corruptions of Christendom.

The Methodist Church Appoints a Week of Prayer and Fasting; Rejection of Sacrifices Made by Those Whose Hands are Full of Oppression.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Howbeit this kind goeth not out but by prayer and fasting.
* * * Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"THE GREAT METHODIST" church, as a preacher lovingly called it recently, fell off in its membership 22,000 last year. As a result, the bishops of that communion have issued a call for a week of fasting and prayer. If "the great Methodist" church has "wrought any deliverance in the earth," it may well be a matter of concern to God and good men, that her numbers are falling off; but if, as is the truth, *pari passu* with her increase in numbers and power, and those of every other great church of the present, every evil under the sun makes rapid progress, then their decline is not a matter

of real concern to God or man. If the crushing evil of intemperance keeps equal step, nay, even distances the pace of the churches which, confessedly, have the power to destroy it; if monopoly and usury, mainly in the hands of church members, rapidly tighten their anacconda folds around the vitals of suffering, dying humanity; if adultery in all departments of existence, in the churches as well as out, stalks abroad as never before, doing its deadly work; if, as now, Mammon is practically the only god that is anywhere worshiped,—then it can make but little difference to the true God or good men that the churches of today—whose apostasy from the truth of God, and their failure to live and teach it, are the cause of all present evils—are on the decline; nay, their decline and downfall are absolutely essential

to the triumph of truth, and humanity, and God in the earth.

If, as is becoming apparent, the triumph of the present churches in the earth is the concomitant, if not the cause of the reign of wickedness in the earth, then the God of justice, who cannot look upon the sin of oppression with any degree of allowance, must be against it, and must turn a deaf ear to their importunities, their prayers, and their fastings. When He speaks, his words toward them must be:

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the

foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

As long as the church's hands are full of oppression and unrighteousness, which she has no heart to give up, her prayers and fastings to avert decline will be unavailing. God's language toward her is:

To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

In theory that is nowhere operative, men cannot come into an earthly court without clean hands. From God's courts, the man or church with unclean hands that are full of usury and bribes is forever debarred. No plea not based upon absolute righteousness is of any avail there; and weeks of fasting and prayer to avert loss of numbers from apostate churches will avail nothing. Increase of membership in such churches is no indication of the favor of any god but the god of this world; that is, the devil. There is no worse fallacy in the minds of men, than that increase in earthly matters is a marked sign of God's favor. Increase of the true riches and righteousness only, signifies such favor.

Thoughts on Koreshan Socialism.

EXTRACTS FROM "THE GUIDING STAR."

There is nothing high, nor noble, nor grand in the worship of the unknown, incomprehensible, intangible, and imperceptible. The center of the universe is the smallest point in it. "The kingdom of heaven is like to a grain of mustard seed; * * * which indeed is the least of all seeds." This smallest point is the essence which contains the *esse* of the whole thing, and a man is large enough to embrace it all. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth." What did he preach? "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Who made all things? See Col. i, beginning with the fifteenth verse.

The political economy of the new natural government is founded upon, and regulated according to the fixed principles of bio-astral and planetary emplacement and revolution. There are two systems of astral science, —the physical and metaphysical, or biological. The two systems, though complete in each, are yet so blended and related that the one could not exist independently of the other. There is a correspondential harmony between the two, the degrees of analogy of

which are so perfect that a knowledge of the one initiates the mind and thought into all the seeming mysteries of the other.

The form of government to be complete must embrace in its constitution all the elements of political organization. There are four primary forms of segregate government. These are all fragments of the genuine Theocracy. They are the patriarchal, imperial, regal, and republican or democratic. Social and political integralism does not consist solely in the incorporation into structured organism of the secular elements of organic form and function. The permanency and cohesion of organized society depend upon the religious principle and life. Religion is to the body politic what marriage is to the male and female.

A comprehension of the laws of correspondence, as they pertain to the relations of *bio-astral* fact and phenomena, or the astronomy of the microcosm, and to physical astronomy, or the astronomy of the macrocosm, will furnish the Sciento-Socialist with as perfect a law of social prognostication as does the knowledge of astronomy, a law of astronomical prediction.

In the Editorial Perspective.

THE EDITOR.

THE GREAT SECRET of world-reformation is involved in the scientific comprehension of Messianic law, the law of the periodic manifestation of God in his own personality, to impulse the world in specific lines of progress, through the projection of his own life and mentality into the human race. The greatest factors in the history of the passing age, were the life and character, influence and power of Jesus the Christ. That majestic personality in the dignity of his divinity, stood at the head of the dispensation, and rejuvenated his disciples by imparting to them his own life and mind; and from them that power has radiated from Palestine, through Europe, to the great West. He changed the character of the entire civilized world; he impulsed the millions throughout the age, and today there is no other name in the universe more familiar to man than that of Jesus of Nazareth. The great dispensations of the world are created through Messianic function; at the head of every dispensation there stands a unique character, a Leader, a Prophet, a Christ, to form a new society. The Jewish dispensation was headed by the great Hebrew Messiah—Moses, who formulated the Jewish system of theocratic socialism, a great religious brotherhood, which bound together the great race produced through the unparalleled ethnological scheme of Abraham. Koreshanity points to the history of Judaism and Christianity as a great work preparatory to the manifestation of the greatest mental power; the creation of the greatest race; the construction of the greatest government, the coming of the greatest civilization the world has ever known! The modern world is ignorant of these great factors of progress; Christendom is saturated with the spirit of the antichrist. The church has forgotten the purpose of the manifestation of Deity in humanity at the beginning of the dispensation; its conception of the departure of Jesus into the sky precludes its comprehension of the fact that the life and mind of Jesus have been inseparably connected with the progress of humanity for nineteen centuries. The tendency now is to individualism and to anarchy, in the rejection of every principle and law of organic unity. Koreshanity is distinguished from all other systems now promulgated, in the fact that it is the *only* System that teaches the doctrines, principles, and laws of Messianism; it stands alone in the advocacy of the Social Theocracy, as the fruitage of all progress for ages past. It maintains that Jesus was the seed of the new Kingdom, sown in the soil of humanity, which possesses both a religious and social nature; and that the ultimate product of that sowing is another Messianic appearance, who shall formulate a new System of society and government, industry and commerce, religion and education, which will be as harmonious in its expression in the coming great Universal Empire, as the Archetype was harmonious with itself in the structured Man.

Modern astronomy has given to the world a fallacious conception of the universe, and has perverted the truth of its creation. The influence of astronomy upon the church has been marked, because modern science is diametrically opposed to the Bible, which the church holds as sacred. The church has held to the Messianic idea, that redemption has been achieved by the Son of God, who came from heaven to earth for this special purpose; but now the idea is slipping away, because astronomy has made the earth an ant-hill, a mere speck in space—and what interest could an infinite Deity have in the people of this little world? Has redemption been necessary for the other worlds of the Copernican system? Has Jesus died elsewhere for degenerates? Dr. Adler argues against Messianism, because astronomy belittles the importance of the manifestation of Deity in hu-

man form. He thinks that "In the light of the new astronomy our earth has dwindled. We have learned that we live on the outer shell of a little globe, which is but a mere speck of dust amid the infinities, not as we formerly supposed, the center of the universe. We pygmies dwell in a few protected nooks of this outer shell of the earth. Underneath our feet still blaze the eternal fires that were kindled when the earth lay on the bosom of its parent sun. Above our heads we can see the unending array of young worlds and old worlds and dead worlds." With such a conception of the universe, he concludes that "we cannot think of God as like us, and therefore we cannot in any adequate sense take an infinite being as a pattern;" and that man cannot be Godlike. What then? Why, that man cannot have any special revelation of truth from infinity! In the above is answered the question, what has astronomy to do with religion? Its effect is apparent—it is the effect of a fallacious astronomy. It reveals no truth, and has no god that can give to man a solution of the cosmos. The ground of Koreshanity is the opposite premise, and leads to opposite conclusions; its religion is in harmony with its astronomy. There is no infinite and unknowable Creator. He is as knowable as man, because he *is* Man; he is inseparably connected with the human race, and is interested in the perpetuity of himself, of humanity, of the universe!

The question as to what Jesus would do, is better answered in the light of what he has done during the age of his influence. The Almighty has said that he forms light and peace, and creates darkness and evil. Jesus has made the history of this age. He promised to be with the church until the consummation of the dispensation. He was with it in its early days of vigor; with it in its apostasy; with it in the darkness of mediæval times; with it through all the stages of disintegration and division into sects—with it today, not as the divine spirit, but as the yeast of corruption. There are "mysteries of iniquity" connected with the progress of the descending degree of divine life of Jesus that would, if known, startle and appall the modern Christian, because it would be a revelation of what and where those are who have followed in His steps. Would Jesus wage war, and oppress the weak? Not as He was nineteen hundred years ago; but as he has become, through the laws of metamorphosis, in transgression of the laws of life and obedience to the laws of death, he *has* produced the evils which exist in modern civilization. Did he not foresee wars? Did not the apostles foretell the degeneracy of humanity at the close of the dispensation? They knew it because, in accordance with the laws of progress, there could be no resurrection without the death of the seed sown. The power of creation of hell, of the creation of the devil, was involved in the omnipotent Deity, manifest in the personality of Jesus; and he has been true to the immutable laws which make the devil and hell necessary and inevitable. The modern Christian would not create the devil, because he could not; the Almighty creates the devil because he *must*; and the difference of attributes and powers and conception of universal law, makes all the difference in the world in the answer to the question of what Jesus would do, and what he has done!

Modern charitable institutions are pointed to as tangible evidences of the growing spirit of universal brotherhood. They take the poor from the streets and feed them; minister to the sick, and provide homes for the old soldiers, the old sailors, and the old railroad men. The Red Cross societies follow the armies to care for the wounded; and the church responds to the

call to aid the starving Hindoos. Is not that the spirit of philanthropy? Is not man becoming more merciful to the unfortunates? Does it not manifest stronger ties of brotherhood? No; there is another side to the question. If genuine brotherhood existed, there would be no poor; none would be homeless. There would be no war; no wounded for the societies to nurse; no starving nations for false philanthropy to aid. The modern societies manifest but a *semblance* of love; and it is but a drop of amelioration against a tide of woe, whose momentum is derived from the spirit of competition in an age of degeneracy. For every loaf given to the hungry, there are thousands of loaves taken from the men who earn them; for every life saved in a charity hospital, there are thousands destroyed in the mad rush for money; for every charitable institution there are a thousand saloons; for every dollar expended to whitewash the effects of a decadent Christian civilization, there are thousands of dollars expended in warfare. There are no evidences of the brotherhood of the present humanity. The idea that humanity today constitutes a great brotherhood, originated in the hypocritical pulpit, which has long since ceased to know the meaning of genuine love to God and humanity!

Koreshanity maintains the attitude of neutrality toward the warring forces of capital and labor, but it is not the attitude of indifference; we are intensely interested in the great questions at issue. The stand we take is the result of a scientific analysis of the world's economic affairs and the prevailing conditions of society. We do not endorse the methods of the trusts, nor of organized labor. We can take sides with neither form of oppression, nor become parties to their crimes. The elements at war in the industrial world are *destructive*, while Koreshanity is a *constructive* System. In our opposition to the labor-unions, we are not defending the corporations. We cannot join the ranks of the capitalists nor advocate their cause; neither can we consent to ally ourselves with the forces of that class of labor which inaugurates crusades against non-unionists. The labor-unions are fighting their battles with clubs and brickbats, and crushing the life out of men who seek legitimate employment wherever there is an opportunity to obtain means of subsistence for themselves and families. Labor-unionism is a despotic power, opposed to every fundamental principle of civil liberty; it infringes upon personal rights, and is decidedly un-American and unrighteous; but it is a power with which the nations of the civilized world have to contend, not as an element of reform, but as a destructive factor, entering the vortex of revolution and anarchy. It is a power of rule or ruin, and the rule of ruin; and it is beginning a reign of terror which will dwarf the French revolution into insignificance! There are dangers in every reform movement except the righteous one; and the righteous one contains sufficient manhood to proclaim the presence of the Almighty in it, in the formulation of a new System of human relations, which shall finally govern the world in justice and equity.

"There are now indications that evolution will prove an ally to the church, and a handmaid of the true religion." This means that Darwinism is being accepted by all the prominent clergymen of the world. The church has fought the theory of evolution bitterly, but evolution has won the day. Evolution is a wonderful creator. In the modern mind it has made worlds and systems of worlds, out of pure ether; and it has peopled them with beings grown up from the protoplasm. The church has altered its conception of Deity; there has been evolution in "heaven." The church has drifted into a fallacious pantheism—for God is considered to be in the air, in the soil, in the sea,

in the rock-ribbed continents, in cloud and rain, in the vegetable and animal kingdoms—in every state and place where it is impossible for him to exist as God. Evolution is everywhere; we hear of it on every hand. We may evolve into something else; the laws are not fixed—especially in the modern mind. Through evolution the church hopes to change its colors and become a new thing with the old name. Evolution is in modern reform—evolution of the new age is desired, without a destruction of the old existing order of things; and men are expected to be transformed into gods, and remain as they are. We are now in a period of "evolution;" but it is of the retrogressive order; trusts are evolving; evils multiply; millionaires increase, and sensualism grows without cultivation. The tide must be turned through a progressive involution; a Center must come in the human world—a Leader, a Man!

There are two great forms of oppression in the world today, the foes of liberty—organized capital and organized labor. The trusts of labor are as despotic as the trusts of capital; the one controls the products of labor, while the other monopolizes the opportunities to produce. There are no elements of righteousness in either. If the trusts are oppressive to labor, the labor-unions, in turn, oppress the classes of workmen who will not voluntarily subject themselves to the rule of the labor leaders. Genuine reform contains the principles of justice and righteousness, and breathes the spirit of the Almighty in the work of establishing the divine kingdom in the earth. Modern socialism breathes the spirit of discontent, the spirit of the desperate mob clamoring for the almighty dollar; and organized labor tramples upon the rights of their fellow workmen, the non-unionists. Is there justice in the warfare of the labor-unions upon a class of workmen seeking employment? Is there righteousness in the strikes? Is the union label the badge of industrial brotherhood? We answer, No. Yet social democracy and other factions of reform contain these elements of injustice. In these factions we hear the rumblings of revolution. We are nearing the time of the great industrial struggle, in which the forces of discontent will destroy the fabric of the old order; but another power must construct the new society, the new government, and save the world from disorder.

It has been suggested that the most fitting celebration of the advent of the twentieth century, is a great national religious jubilee, a stupendous religious revival, that shall mark a new epoch in church history, a new era in Christian civilization. The idea is to have all the churches of America, and if possible, of the world, unite in one great effort to carry the world by storm of religious enthusiasm, and demonstrate what Christianity is able to do for civilization. If the twentieth century is to be characterized by a religious revival, by what has the nineteenth century been characterized? We would suggest that the church sum up what it has accomplished; recount its failures; measure the cowardice and corruption of the clergy; ascertain how many millionaires the church contains; how many millions of gallons of intoxicants have been shipped from Christian lands to fields of missionary work; and how many christian proselytes are made two-fold more the children of hell, by missionaries compassing land and sea! The church has made its record—it has left its impress on the modern world; and after centuries of influence, we may judge of the character of modern Christianity by its fruits. It is too late now to begin a revival; the church is *dying*, and there is no escape from the final catastrophe!

In the gradual change of religious belief, the church is becoming more and more confused. The mind accepts this or that conclusion regardless of whether or not it is consistent with pre-

conceived ideas. There is a growing belief among the clergy that "heaven and hell are within us, rather than outside of us. He who is filled with the love of God is already in heaven, as having heaven in himself. He who is filled with the love of self is already in hell, as being set against God, which in itself is hell." Koreshanity has taught for thirty years that both heaven and hell are in humanity; and it is not surprising to us that Koreshanity is making itself felt in the world. But do the clergy know how this conclusion as to the location of heaven and hell militates against every other conception of the modern church? Where do people go when they die, if this be true? Why, just where we have said all along; the conclusion is inevitable that the mentality of personalities entering dissolution is received by other personalities;—the mentality of the dying man does not go outside of humanity. Then comes the further conclusion, that through common generation people *come back* into the natural world. It means that the doctrine of re-embodiment and reincarnation is true, and the church does not know it!

The spirit of America asserted itself in the war against Spain for the freedom of Cuba; it destroyed the power of mediævalism in Porto Rico and the Philippines. It was a great step in the line of western progress when the American colonies threw off the English yoke and became independent; it was another step forward, when the millions of slaves were liberated from the tyranny of the South; and when Cuba, Porto Rico, and the Philippines were freed from the Spanish power, the people rejoiced in another victory in the name of humanity. But between these great waves of national impulse, the money power has taken advantage of every step of progress, and has made victims of the very people that have been objects of national compassion. The republican party faces new issues, new dangers growing out of the new possessions. There are the crying needs of the American colonies; there are the money gods clamoring for control. In congress a spirit of liberty of fighting the power of the trusts for the settlement of the economic destiny of the colonies of the republic. The issues of revolution are involved; and in them are the factors of the hastening end of the old civilization.

A noted advocate of the theory of thinking one's self into immortality, without a knowledge of just *how* to do it, sums up her views of the conquest of death in this way: "Thoughts are things—I am sure of it; but just what they can do, no one knows at this time. I have a theory that may be good for something, or it may not." Definite, is it? Here is more of it: "Now here is my idea: It is based on the supposition that the earth life is the true life, and that old age and death are conditions to be conquered." How? "There will be a gradual cessation of the number of spirits going into what we call the spiritual world, and in time this going out will stop altogether." So much for the ignorance of a mental scientist, who supposes that the spiritual world is to be abolished! Why, the immortal state, the divine religion, is the conjunction of the natural and the spiritual worlds, not the abolition of either. Jesus was a natural, immortal man; and yet in him the spiritual world was involved. It would be as impossible for humanity to exist without the spiritual world, as it would be for the spiritual world to exist without humanity.

THE FLAMING SWORD has told the truth so long and so persistently, about the declension and utter apostasy of Christianity, that the church has been forced to confess the fact. The church is behind the times; it is a back number, a shell, a form without life. The church is reaching its extremity,—the extremity of the age; it is no longer enthused by success; it is startled because of its failure. The following is the

diagnosis of a doctor of divinity—Dr. Fisher, of Cleveland—concerning the condition of the church in America: "The moral and spiritual force of the church necessary for the building of great and Christlike characters, seems to be sidetracked. In many places, the spirit of the world is dominant, instead of the spirit which is of God. This has been brought about by self-indulgence. The spirit of self-indulgence, which characterizes France, has struck this country, and there is no use of denying this fact!"

The cure for modern evils must cover the entire ground of the disease. Is social reform advocated? Social evils are but expressions of the character of the people who make up the world of society. If we change the externals, they will reassume the old forms again. Selfishness, if not eradicated, will recreate the conditions which now prevail. Selfishness and sensuality, the source of the powers of hell, permeate the entire man. The roots of evil are in the heart and soul of humanity; and the effective remedy for humanity's ills must be applied at the very seat of the difficulty. Koreshanity proclaims the great secret of genuine world-reformation, in the promulgation of the science of universal life and relations. The difficulty will not be removed without the exercise of the Messianic function, which shall impulse the world in the direction of righteousness. All other reform is superficial and worthless!

An appeal is being made in America for food and funds for the benefit of the millions of people in India who are suffering from starvation. The Hindoos are subjects of the wealthiest nation in the earth—England; and it is Christian England's duty to take care of her own people. England has the means of transporation, the food, the funds, and the men to distribute them; and no nation is under any moral obligation to feed the people Great Britain has abused, as long as the government is able to succor its subjects. Every dollar sent to India is just so much in England's treasury,—a virtual aid to a tyrannical power, rather than to the victims themselves.

The earth of the Copernican system of astronomy is supposed to serve no other purpose in the economy of the universe than that of a sphere of dirt, rocks, and fire for people to live on; what function it performs in its relation to the sun and planets and the system of the cosmos in general, is not known. The Koreshan System maintains that the earth is a living organic structure, the outermost limit and expression of the life and mind of humanity. It is the pediment, the firmament, the foundation of all life, the ultimate effect which reacts upon the prime Cause of all things.

The earth is spherical, it is cellular, because it possesses a nucleus of formation which expresses itself in the circumference or shell, equidistant from the center in all directions. The shell is composed of substances materialized in their static planes; the shell constitutes the earth, the environ of the universe.

The difference between Koreshan Social Theocracy and social democracy is, that the former advocates divine sovereignty in the conduct of the government of the new age, while the latter seeks to perpetuate the old order through the tyranny of labor-unions.

The difficulty standing in the way of the promulgation of the truth is the disposition on the part of the people to question that which has been demonstrated to be true, while accepting fallacious and unproven conclusions because they are popular.

History is dotted here and there with the deeds of men who have crossed rivers: Joshua crossed the river Jordan with the

Israelites; Cæsar crossed the Rubicon; and Buller crossed the Tugela.

The man with a false face seeks to hide his character and his crimes; and Sheldon barred from his Christian daily the news of the crimes and horrors of Christian civilization.

The Kentucky gubernatorial difficulty is an example of the kind of "reform" that could easily be instituted through the ballot-box in a free state of the American union.

No chain of logic is stronger than its weakest link; and every logical chain is useless unless it is linked to a demonstrated premise.

Political stump speakers are in demand when the wicked flourish their arms at a rally like the boughs of a green bay tree in a storm.

There is no true freedom where there is no order; liberty obtains only through obedience to the immutable laws of life.

Attraction is the secret of the fall of man; Jesus *fell* in love with the church, and descended into the hells of mortality.

Two great things are necessary to save the world from the curse: The knowledge of what to do, and how to do it.

No wrongs can be truly righted until the people who are wrong are made righteous.

Concentration of wealth by the trust tyrants increases the power of tyranny.

Labor-unions are waging warfare upon the non-union wage-slaves.

The union of labor tyranny is a foe of liberty.

Editorial Discussions and Miscellany.

THE EDITOR.

The Great Conspiracy of Silence!

EDITOR FLAMING SWORD:—I have lately finished reading the CELLULAR COSMOGONY, and avail myself of your invitation to tell you what I think of it, and to ask some questions. And firstly, as the preachers say, if we admit as proved the facts you claim, I cannot well see how we can escape your conclusion that the earth is a concave sphere, and that we live on the *inside* thereof.

I do not think I have any prejudice in the matter, and would as lief live on the inside of a hollow globe as on the outside of a solid one. But "one swallow does not make a summer," it is said; and what I would like to know is (1) whether any of the scientific societies or great universities of the country have, at any time, verified your claims, or attempted to.

I have written to a friend of mine connected with the university of Minnesota, and he pooh-poohs the idea. I do not think that that is a fair way to treat any new idea; but on the other hand, I am not inclined to accept the unsupported *ipse dixit* of any one when it runs counter to all the teachings of the past, as your theory does. Hence, I would like to know if any institution has made a Rectilineator and attempted to verify your asserted facts. Have you ever made a formal offer of your instrument to any society or institution to use in testing the accuracy of your observations? and if so, what was their reply?

(2) On page 14 is a chart showing the three atmospheres; and as I understand your idea, the sun cannot shine through one of these atmospheres so as to be visible to one living in another. But I notice that your chart gives a thickness to our atmosphere sufficient to allow a straight line to pass through it when drawn from two places 90° apart; that is, a chord of a 90°-arc of this circumference will fall entirely within the lower atmosphere. This being the case, why is it not possible to see a place at least one quarter of the distance around the earth?

(3) Again, on page 166, in answer to the question, "What is on the outside of the hollow globe you call the earth?" Do you

mean to say that if a well were dug 100 miles in depth, and that if I should descend to the bottom of it and lay my hand on the outside of this hollow globe, that then my hand would occupy *no* space? As some other great man has remarked before me, this is a most remarkable fact if true.

(4) If your statements are true, will you please tell me why it is that you cannot see across Lake Michigan on any reasonably clear day? I read a paper before our local Lodge a few weeks ago, and it caused considerable comment; and I would like to be able to answer criticisms from your standpoint. Yours for the Truth,—* *

The greatest discovery of the age is the discovery of the form and function of the universe, made by KORESH in 1870. The most startling fact that can be announced to the scientific world today is the fact that the earth is the physical environ and limit of the cosmos—a *concave cell*, in which all life inheres. This fact is proven by thousands of evidences,—by every known fact when understood; and it is true whether the men who pose before the world as scientists, recognize its truth or not. The successful promulgation of Koresanity does not depend upon the endorsement of scientific societies engaged in promoting the cause of deception and fallacy.

The truth of the earth's concavity involves more than the mere difference of conception as to the shape of the earth; it involves every question under agitation in all the world today. The earth is the foundation of all existence; and the truth of the form and function of the physical cosmos is the foundation of all truth in all domains of life and activity. The Koresan Cosmogony, therefore, revolutionizes the entire world, sets at naught all other conclusions, and constitutes the basis of an entirely new System of human thought and relations. It is the foundation of a new religion; it overthrows

chemistry; it brings a new astronomy; it reveals a new system of physics; it uncovers the mystery of history; furnishes the pattern for the new scientific order of social, industrial, and political economy; and supplies the key to the law of the creation and perpetuity of the cosmos, and the laws of relation of God and man.

(1) It is not simply the question of difference in the shape of the earth that a scientific society might undertake to settle, without danger to the interests of the old world. The guards of the old order, the spirits of degenerate humanity, are against any attempted verification of the Koresan Cosmogony; there is too much at stake on the other side to permit investigation of the Koresan System by the leaders of modern thought, until they are *forced* to do so by a great movement on the part of the people themselves. See what the demonstration of the earth's concavity involves: It reveals the fact that the popular astronomical system is a gigantic fraud, palmed off on the world without a shadow of proof; and the complete and admitted refutation of modern astronomy would put to shame the men who stand at the head of the great scientific societies and universities of the world. It would place the honor of the world's greatest discovery upon a man whom the people despise, a man rising from obscurity, without scientific recognition or prestige. It would demonstrate the Messianic claims of KORESH, and lead the people to recognition of the power and function of the Man who has come to revolutionize the world! Who is going to rush into such a vortex of revolution? Not the men who hold positions of honor in the scientific world. It is too much for them; they are afraid of revolution—

they fear the truth; and this leads every one to whom we have appealed to treat the System as did the friend connected with the university of Minnesota.

History is repeating itself. The old physicians and physiologists withstood Harvey; the Ptolemaic astronomers were opposed to Copernicus and Galileo; and Columbus was forced to labor for years before men in any influential positions would consider his plans of discovery. Koreshanity faces a blind world; it is a new power that must force its way into world-wide recognition. We do not want the world to accept Koreshanity as it has accepted the fallacious system of astronomy—simply upon the *ipse dixit* of so called scientific men. If the astronomers today were to announce the fact of the earth's concavity, after verification of the Koreshan demonstrations, the world would accept it without question or reason, and they would not understand it. Destiny chooses the other way—the conduct of a warfare without the help of those who are blind to the simplest principles and laws of existence.

We have issued our challenge; we are engaged in a warfare against fallacy; we are agitating the world; and the time will come when we will meet the champions of the old systems upon the field of contest for the complete and final settlement of the issues involved; and then the world is ours! This will be better than spending time in persuading a prejudiced jury of "scientific" men to decide the question in our favor. However, we have not been hiding the truth of this great discovery from scientific men. We have invited both astronomers and geodesists to investigate; for perchance, we might be able to find some leading mind of the old school who is progressive enough to accept the System; but thus far our efforts to convert an astronomer have been futile—not because we have not the proofs, but because the astronomers have not the disposition to look into it—it is considered *unprofessional* for them to do so. They have refused so simple a matter as the investigation of the truth of our statements concerning the restoration of the vanished ship's hull beyond the horizon! It is not necessary to leave this question to the astronomer. Every man with a telescope on the sea-shore can prove it for himself. We purpose undermining modern science by converting the people; and ultimately the scientific men of the world will be compelled to bring up the rear. For the present they are engaged in a gigantic conspiracy of silence!

(2) This question is answered on pages 47-63 of the CELLULAR COSMOGONY,

which please read again carefully. The horizon is the vanishing point of perspective and geolinear foreshortening. The question involves optical factors which preclude the possibility of seeing upward and outward over the concave arc, beyond the vanishing point of the vertical space on the horizon equal to the space between the eye and the sea surface.

(3) We mean that there can be no existence beyond the limit of existence. The universe is limited, a condition imposed by the very factors of form; and *nothing* exists beyond the limit; to be explicit, there is *no beyond*. Nothing is gained by supposing an impossibility. If you can suppose that a hand could exist in a state of nothing; that it occupy space where there is no space; that you could place your hand into something where there is nothing into which to place it—where it is impossible for the hand to exist, you might for the moment reach an impossible conclusion; but the supposition would not make it a fact. The universe is large enough to occupy *all* the space there is; and on the outside of the outermost stratum of the earth's shell, there would be no space into which to project anything. There is no power in the universe that can extend anything beyond the limit, because it is the terminal point of exterior space; and there is no beyond, nothing further; for it is the end.

(4) Our statements are true; and standing in the way of the popular conception of the earth's shape is the fact that we *can* see across Lake Michigan on any reasonably clear day, at a much lower altitude than would be possible on a convex earth 25,000 miles in circumference, curving 8 inches to the mile. In all our experiments on the water's surface, we have observed objects through the telescope much farther than such an earth would permit. We have demonstrated modern astronomy to be absolutely false in premise and conclusion. We have destroyed its hypotheses, and there is nothing left for it to stand upon. The world has accepted the assertions and unproven statements of the scientific men long enough; and the time has arrived for the world to *face the facts* and throw off the yoke of fallacy!

If Jesus Was God to Whom Did He Pray?

EDITOR FLAMING SWORD:—I see an apparent conflict between Koreshanity and the Bible. Koreshanity teaches that Jesus was the Lord the very God incarnate; and yet Jesus referred to himself as the Son of Man. He taught his disciples to pray, "Our Father which is in heaven;" and even he prayed to the Father. Then, on the cross, he cried, "My God, why hast thou forsaken me?" Now, if Jesus was God why did he cry thus? He could not be praying to, or calling on himself.

It seems to be one of the hardest things in the world to rid the mind of the modern vagary that God exists somewhere outside of humanity—difficult for the modern mind to conceive that God is *in* the human world. The usual idea is that Jesus was a part only of the Godhead; and that when he was manifest in the earth, that there were two thirds of God left in the sky, to whom Jesus prayed. Another idea is, that there were just two of God, Father and Son, and that only the Son, as a sort of secondary Deity, came to dwell among men for a third of a century. The question is, where was the Father while Jesus was in the natural world?

If Jesus was the fulness of the Godhead bodily; if he was the offspring of Deity, the Word (which was God) made flesh; if he and the Father were one; if he was the express image of the invisible God; if he was the creator of all things; if he was the Savior, and there is no Savior but Jehovah; if he was, as he said, the Lord God Almighty—then the Father was *in him*,—and to whom else *could* he pray but *himself*? Who has not, when in trouble and perplexity, desired to reach his own inmost soul for a way out of the difficulty? Jesus prayed to his own Father within him; his external mind appealed to his own interior, expressing the desire to abide by the will of the Most High, in submitting himself to death at the hands of his persecutors.

If Jesus called himself the Son of Man, he also claimed to be the Son of God; and there is no conflict in the claims, for God is man—the Man. He taught also, that he and the Father were one. The disciples recognized Jesus as the Messiah, the Son of God; they desired to know something of the Father—and did he not assure them that "He that hath seen me hath seen the Father;" for he and the Father were in unity in the one personality. Jesus was the Son of man because he was the product of humanity; and he was the Son of God, because he was the offspring of Deity. A seed is both father and son in one. Is not a seed the product of a previous seed sown? Is not a seed the product of the earth and the plant, as well as the product of a previous seed? and does not every seed possess its own fatherhood—the power to beget—in itself? But Jesus said his Father was greater than he. Certainly; just as his maturity was greater than his youth.

Jesus involved the divine spiritual heavens. The spiritual beings in him were angels from the lowest to the highest order; and the most interior of himself was the Father,—Elohi. Elohi was the source of his power. That power with-

drew from him when he was perishing at the crucifixion, and entered the mind of Mary Magdalene, who was the last to leave the cross, and the first to visit the tomb. It was through that power, transmitted from Mary, that he was resuscitated; and then he appeared to his disciples alive. There is no conflict between Koreshanity and the Bible on any point. There is a conflict between Koreshanity and the usual interpretation of the Bible, from the standpoint of a fallacious conception of Deity and his relation to humanity. The theology of KORESH scientifically interprets the Bible, and uncovers the mystery of the divine Being and Existence.

The Mazzarothic Cycle.

EDITOR FLAMING SWORD:—What is the origin of the Mazzarothic cycle? and why does it close with this dispensation?—Mrs. M. L. N.

The word Mazzaroth simply means the Zodiac; in other words, Mazzaroth is from the Hebrew, while Zodiac is from the Greek—both words meaning the same thing. The head of the Zodiac is Aries. The sun moves through the constellations in the order of right ascension—from west to east, beginning at Aries on March 21; then Taurus, then Gemini, etc.; but the precession of the equinoxes, which completes a cycle in 24,000 years, is to the west, at the rate of about 50'' of a degree per year; consequently, the precession is from Aries to Pisces; then Aquarius, Sagittarius, etc.

There are corresponding movements in humanity—processional and precessional esoteric and exoteric movements. Jesus was the Lamb of God, the microcosmic Head of the great circle of God's animal life. The progress of that life in degree and quality is in the order of the Zodiac—Aries, Taurus, Gemini, and so on; but it progresses through external humanity in the opposite order. Nineteen hundred years ago, in both the physical cosmos and in humanity, the signs and constellations agreed. While the sign Aries was passing through the constellation Pisces, Jesus was progressing toward the amplification of his Fatherhood through the soil of proliferation, but yet in the Iron Age. The result will be the grand consummation, the beginning of the Golden Age, and in the macrocosmic sense, it brings the culmination of the grand cycle.

Promiscuous Replies.

What is the order of humanity that will bring forth the "second peculiar and natural genus," spoken of in *THE FLAMING SWORD* in issue of August 27, 1892, page 2? We concluded that it must be the high marital order.—Mrs. M. L. N.

It refers to the new, natural order or Adamic genus, involving the conglomerate

tion or union of the different races or classes of humanity. This union will be effected through scientific processes—the application of the profound principles of ethnology, revealed in Koreshanity. The Negro race will constitute the foundation. With the new product will begin a new cycle of mortal propagation; it will be a new stock—humanity begun over again. It will be the high marital order of the great System which will prevail in the future.

Where are the four primary communistic, non-celibate bodies located, referred to in *THE SWORD* some time ago?

THE FLAMING SWORD's reference to the "four primary communistic non-celibate bodies," was not so much to four distinct communistic societies, as to four general classes of non-celibate communists. These general classes may be comprised of twenty-five or thirty different colonies or entirely separate societies. The Oneida society, The Aurora Community, the Icarians, and the Altruist community may be mentioned as communistic bodies not practicing celibacy.

* * *

The Church Trust.

Probable Endeavor to Prevent Collapse of Christianity.

The time is propitious for the formation of a church trust. Evil has entered into compacts so multifarious as practically to overpower the old time influence of unorganized churches, and if we do not keep pace with the spirit of progress by the combining of church power, then evil uncombated and unabated will have full sway and will develop and spread, checked only by the limited dissuasion of the police and the criminal courts. I believe that in church organization will be found the only means of effectively fighting sin organization. Every evil in the world today is organized; there is no species of sin that does not belong to the great compact which the church is daily and vainly trying to destroy. All the sins in the world seem to be drawn together by the affinity of the devil. The combinations of evil which the gambling-houses foster, the self-defense which burglars mutually adopt, and the trust of the saloons are all the result of the modern tendency toward concentration of power. In this respect evil seems to have been more progressive than religion, for, while the former has recognized the power of union of units, the church has remained divided.

We ought to fight power with power. The wrong is organized for its own promotion. Why not organize the right for the promotion of right? One man cannot fight and conquer an army; neither can one church fight and conquer the great trust of evil. I do not profess to offer specific plans for the formation of a church trust, yet I know that, sooner or later,

combined evil will grow so powerful that churches will begin to seek for more effective means of combating it, and this will be found in the trust of churches. Steps toward the closer affiliation of churches might be made by the appointment of committees by each of the churches, these committees to initiate conferences with a view of eventually effecting a combination of moral influences. I do not suppose that any of the churches would have to lose any distinctive religious belief. The idea would be simply to provide means for promoting a common good, and the common good to the churches is the extinction of evil.—EDMUND W. BURKE.

Sheldon Pleads for Union.

The time has come for the union of Christendom. The sectarian denominational lines that once bounded the narrow limits of the churches are no longer visible as a barrier to fellowship. The union of service has come to take the place of the disunion of dogma.

Fellow disciples of one common Master, let us realize our power if we come together to save the world through Christ. What is to hinder us from uniting as brothers and sisters to destroy the sin of the liquor business? What can hinder us from uniting to preserve the Lord's Sabbath for rest and worship and ministration? What force can resist our united efforts to build up and defend the sacred life of the home, center of all pure and useful power for the state? The Christians of the world must come together in a compact of love to one another and to a world's Redeemer. We do not need to have the same theological creed. All we need is to have the love in our hearts that all true Christians ought to have for one another, for Christ and for His Kingdom. The church is greater than the churches. Love is greater than opinion. And the Kingdom of God is greater than the kingdom of man.

Let us, therefore, who bear different names as members of churches bear only one name as members of the church universal. May He who by his providence is working out the miracle of redemption through the sure processes of his own mighty spirit, open our ears to hear the divine voice which says to this generation: "Oh my disciples, if ye be my disciples in deed and truth, love one another, and unite in that union of fellowship which shall win the world to faith in the Savior and to life everlasting."—CHARLES M. SHELDON, in *Topeka Capital*.

Dr. Hirsch for Combination.

"I am in favor of co-operation on a larger scale among churches. There is at present considerable waste of moral energy in the work of our churches, due to their division according to narrow sectarian lines. If, instead of splitting up in two, three, or more churches that are necessarily weak and, perhaps, also at cross-purposes, we could have one strong organization; we would benefit by such a change not only morally but also financially. The liberal churches under the liberal congress of religions organized in this city about three years ago, are working already along those lines for a stronger co-operation."—DR. HIRSCH, of Chicago.

Tyranny of Labor Unions.

Hardships Imposed upon Victims of Organized Labor; Selfishness of Labor Leaders.

Pleading for the home that had been injured, as she asserted, by unionism, Mrs. J. S. Robb, 655 Bloomingdale avenue, amazed the members of the industrial sub-commission at their session in the Auditorium hotel yesterday by entering a protest against the "persecution of trades-unions." To-day Mrs. Robb declared that, though her words yesterday were spoken on the impulse of the moment, they did not contain all the bitterness in her heart against the unions. Seated on the doorstep of her humble home, she told why she had denounced labor leaders and their organizations.

"The blood of Robert Morris, the first United States treasurer, and the blood of Henry Clay is in my veins. Then, too, I was born within the shadows of Lookout mountain and my southern nature has been intensified a thousand times by the wrongs that have been showered on my husband and on our home by the persecution of union labor."

Mrs. Robb is nearly 50 years old and until aroused by the thoughts of the past, speaks in slow and low tones. As she discussed her experiences of the past year, grief, and wounded pride thrilled in her speech.

"See my home," she exclaimed, with a sweep of her arms. "Is it the home of the ideal housewife? No, it is not, and why not? Because each day I must go forth and work for my husband, because union labor says he shall not work. The pride of a woman for her home was and is as strong in me as any of my sisters, but it has been crushed.

Battling for Subsistence.

"My husband has not earned as much as \$7 in the last four or five months. The union fined him \$100 for repairing some glass on a roof, and thereby saving \$7,000 worth of machinery from being damaged. Because he could not pay the fine, he was expelled from the union. When I go forth daily to my work I am robbing the woman who has no protector. I am taking the bread from her mouth. But my husband and I must live, rent must be paid, and, notwithstanding the willingness of my husband to work, he cannot secure it. Each time he makes the attempt, the ban of union labor confronts him and turns him homeward again, bowed down with the worry of the battle for life alone.

"My pride will not see him go in rags, and I would rather a thousand times go forth in the poor clothing I have on today than see him face his fellow-workmen in a destitute condition. I am willing to work and glad I can, but I love my home, even though it is a mere hovel. I would like to care for it, and keep it bright and clean for my husband. My floors are bare, the furniture old and broken. I would replace it with new and thereby help a fellow-workman, but the money I can earn all goes for rent, fuel, and food.

"I suppose the world might say all this is nothing but the 'ranting' of an excited

woman. It may be so. I hate the word 'union.' It scorches my mouth. I awake in the middle of the night, and it seems that I must go out into the world and declare what we have suffered from unions.

"I am not alone in my sufferings. There are thousands of other wives who have been made the victims of union labor. Trusts are willing to let a man work but union labor will not.

"I was sorry that I caused a scene at the meeting of the industrial commission yesterday. I was not seeking to come before the public, but as I stood there and listened to the friends of union labor, something compelled me to speak. I am glad now that I did.

"My husband says we are doomed forever now. While he was but one of many outside the union, now he has been brought before the labor leaders by my words and he fears he will be a marked man for life. I tell him it cannot be any worse than now.

Where is Liberty?

"Is it possible that the laws of free America will allow my husband to be denied work? Shall he be beaten and stoned, as he has been in the past? Where are our much-talked-of rights for all? They certainly have been lost to sight in our case.

"Never until recently could I have sympathy for a woman who would go out in a mob and call upon man to seek revenge. I never could do it on the side of union labor, but my wrongs have been increased daily until I believe I could sympathize with an attack upon the leaders of union labor. Think of such a confession coming from a woman!

"If people knew my early home life, knew what a timid little girl I was, and how much more retiring when a woman, and then see me as I am today, speaking with all the revengeful spirit possible, then I say they would believe I have suffered as the victim of unprincipled unionism.

"As a rule—yes, with not one exception in a hundred—labor leaders have nothing but selfish motives, and worry and browbeat their victims into submission. Why will workmen not cry out against this rule? Why can we not have our boasted free American principle in practice? To-day they are free only on paper."—Chicago Daily News.

* * *

The World's News.

Mar. 21.—Congress is not looking for peace; naval appropriation, \$28,000,000; breaks the record on any previous appropriation for the navy, by \$18,000,000. —Bicentenary of the Academy of science closes at Berlin.—Topeka Capital adopts Sheldon's idea of collecting a million bushels of corn for the Hindoos.—Rich gold find at Two-Bit Gulch, Colo.—Big money alliance forming in Chicago.—Mar. 22.—The famous Carnegie suit called off; results in formation of a new \$200,000,000 concern.—Rumors of war between Russia and England; England wants to force open the door to China; Russia protests. —Labor leaders fighting shy of the industrial commission sitting in Chicago. —Prominent Germans advocating alliance of continental powers against Great Britain.—Mar. 23.—Gen. Gatacre's forces reported repulsed with capture of 12 guns by the Boers.—False reports current regarding Boer-British peace negotiations; Mafeking yet unrelieved.—D. Appleton &

Co., the great New York publishing house, fails; liabilities over \$3,000,000.—France and Morocco in a clash concerning boundary lines.—Mar. 24.—Col. Plumer repulsed from Mafeking by Boers; and Methuen finds it impossible to relieve the besieged army.—Australian colonies plan a federation after the order of the U. S.—Chicago labor troubles increasing; stage of rule or ruin reached by the unions.—Senator Tillman advocates free trade for all American colonies.—Mar. 25.—Porto Rico growing hostile to U. S.; trade is paralyzed, and people are in want; money power stands in the way of Porto Rican prosperity.—Chicago labor-unions resorting to crime to carry points; non-union labor men beaten for taking places of strikers. —Lord Roberts compelled to change his plans, in the endeavor to relieve besieged army at Mafeking; Boers preparing for big fight north of Kroonstad; Boers capture several British officers on Modder river.—Mob hangs two victims at Emporia Va.—Industrial commission will investigate department stores in Chicago.—Mar. 26.—Two big Chicago machine shops endeavor to start up again, despite the strike.—Socialists cause a wild scene in Italian parliament.—Senators endeavor to compromise on Porto Rican bill.—Boers recapture Griquatown, Cape Colony.—Gen. Otis suppresses two Filipino newspapers at Manila.—Russia hurrying troops to Persian frontier to check British influence in Afghanistan.—Mar. 27.—Boers rally for desperate fighting again; looked-for peace disappears.—Spencer Wilkinson, London editor, warns England against too optimistic views on South African situation.—Famous Rabbi Wise of Cincinnati, dies of paralysis.—Chicago strikers appeal to workmen in other cities to support them in their battle against non-union laborers.—More English troops sail from England for South Africa.—Austrian imperial decree disfranchises the Jews.—Trouble breaking out in Barcelona, Spain; inhabitants bitter against the Spanish dynasty; troops in readiness to quell riotous demonstrations.

* * *

The Flaming Sword's High Class Exchanges.

Frank Leslie's Popular Monthly.—The April number is replete with timely interest and pictorial beauty, and contains a variety of literary contributions by distinguished writers; and the illustrations are brilliant and profuse. An article of extraordinary interest, entitled "Papal Elections," is written by Monsignor Seton, for many years a member of the Vatican household; illustrated by several charming photographs of the Pope in daily life. Fritz Morris writes of the great Transatlantic steamships; Dr. Croffut describes the building of the pioneer "Railroad to the Yukon." Other interesting articles are: Sermons in Bones, by Joaquin Miller; Easter Celebrations in Roumania; Woman as an Inventor; besides a complete story by Stephen Crane, Moonlight on the Snow. Readers of this popular 10-cent magazine will be pleased to know that Captain Henry Drisler, for 22 years with Harper's, has become associated with the Frank Leslie Publishing

House. This added strength insures the continued success of Mrs. Frank Leslie's excellent monthly. \$1.00 yearly. Frank Leslie's Publishing House, 141-143 Fifth ave., New York.

American Monthly Review of Reviews.—Many of the important subjects now under agitation in Congress are ably discussed in the April number of the *Review of Reviews*; especially the Porto Rican tariff question, by the Editor, and also by Prof. Harry Pratt Judson, of the University of Chicago, in his article entitled "Constitution of the Territories," defining the powers of Congress in relation to the new American possessions, and exposing some fallacies expressed both in and out of Congress. The Editor describes the methods of industrial training pursued at the Hampton Institute, in Virginia; and the article is illustrated from a series of 40 photographs; and in his usual department, *The Progress of the World*, he discusses all the new phases of the South African situation. Mr. R. Van. Bergen and William M. Brewster contribute articles on the present situation in the far East; and Mr. J. W. Jenks writes a timely article on the trusts, advocating publicity as a remedy. "The Leading Articles of the Month" is a department filled with extracts from the leading magazines of the world, a veritable summary of current history; and the cartoon department is always fine. 25 cents per copy. 13 Astor Place, New York.

Mind.—There are a number of excellent articles contained in the April number of *Mind*, but perhaps the most important ones are: "Judicial Aspects of Mental Therapeutics," by J. Elizabeth Hotchkiss, A. M., Ph. D., containing some court decisions on the practice of mental healing; "Why I believe in Reincarnation," by John Barker; and "The Uses of Adversity," by B. W. Williams. The other articles are: *The Rationale of Concentration*; *Is Matter Real?* Man his Own Savior; *My Religion* (an excellent poem); *Possessing One's Soul*; and *Helpful Hints*. 20 cents a copy; \$2.00 a year. Alliance Publishing Co., Life Building, New York.

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